THE STATUS OF RECONCILIATION BETWEEN PEOPLE IN ISLĀM

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(حفظه الله)





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In the Name of Allah, the Most Beneficent, the Most Merciful;

All due praise belongs to Allāh, and may salutations and peace be upon the Messenger of Allāh, upon his family, companions and those who follow his guidance. To proceed…

Verily, reconciliation is from the greatest goals that Islām has come to achieve. And Allāh (سبحانه وتعالى) in His Noble Book commands with reconciliation, and encourages with regards to it, and urges unity, and prohibits splitting and differing.

He (سبحانه وتعالى) said:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۖ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

They ask you (O Muḥammad (صلّى الله عليه وسلّم)) about the spoils of war. Say: "The spoils are for Allāh and the Messenger." So fear Allāh and adjust all matters of difference among you, and obey Allāh and His Messenger, if you are believers. [Sūrat al-Anfāl 1]

And He (سبحانه) said:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

If you fear a breach between them two (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allāh will cause their reconciliation. Indeed Allāh is Ever All-Knower, Well-Acquainted with all things. [Sūrat an-Nisāʾ 35]

Ibn ʿAbbās (رضي الله عنهما) relied as evidence on the great status of reconciliation in Islām through this verse when he debated the Khārijites. He (رضي الله عنهما) said,

"As for your statement that ʿAlī had men judge in a matter that was for Allāh; then I will read to you from the book of Allāh, where Allāh has delegated His judgment to men regarding the eighth of a quarter of a dirham. Allāh (سبحانه وتعالى) commanded the people to judge in this matter. Do you not understand the saying of Allāh (سبحانه وتعالى):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ ۚ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ

Oh you who believe, do not kill the game while you are in a state of Iḥrām, and whosoever of you kills it intentionally, then the penalty is an offering equivalent to the one he killed, as judged by two just men among you. [Sūrat al-Māʾidah 95]

And it is from the judgment of Allāh that He delegated men to judge in this matter. If Allāh willed, He could have judged in this matter but He allowed men to judge.

I ask you by Allāh, is it better that men judge in something regarding reconciliation in disputes and in preventing bloodshed or regarding the hunting of a rabbit?" They said, "Of course, this is better."

He said, "And regarding a woman and her husband (Allāh says):

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا

If you fear a breach between the husband and wife, appoint two arbitrators: one from his family and the other from hers. [Sūrat an-Nisāʾ 35]

Is not men judging in reconciling disputes and in the prevention of bloodshed better than men judging regarding the private parts of a woman?" They replied, "Yes." [an-Nasāʾī report it in 'al-Kubrā Vol. 5, Pg. 164, No. 8522]

And He (سبحانه) said:

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

There is no good in most of their secret talks save (in) him who orders ṣadaqah (charity in Allāh's Cause), or maʿrūf (Islamic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward. [Surat an-Nisāʾ 114]

And He (سبحانه) said:

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ۚ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

> ***And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allāh is Ever Well-Acquainted with what you do.*** [Surat an-Nisāʾ 128]

And He (سبحانه وتعالى) said:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ{٩} إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ{١٠}

> ***And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allāh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable.{9} The believers are nothing else than brothers (in Islāmic religion). So make reconciliation between your brothers, and fear Allāh, that you may receive mercy.{10}*** [Sūrat al-Ḥujurāt 9 - 10]

In the tafsīr of this verse Ibn Kathīr (رحمه الله) said,

"Allāh commands making peace between Muslims that fight each other,

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

> ***And if two parties or groups among the believers fall to fighting, then make peace between them both,***

Therefore, Allāh calls both opposing groups among Muslims as believers although they are fighting each other. al-Bukhārī and other scholars relied on this *ḥadīth* as evidence that committing a sin does not nullify *īmān*, no matter how major the sin is. This creed opposes the creed of the Khārijītes and those who followed them from the Muʿtazilites and their likes. And likewise it has been reported in Ṣaḥīḥ al-Bukhārī from the *ḥadīth* of al-Ḥasan, from Abū Bakrah (رضي الله عنه), he said that the Messenger of Allāh (صلّى الله عليه وسلّم) gave a speech on the pulpit while al-Ḥasan bin ʿAlī (رضي الله عنهما) was with him. He was repeatedly looking at al-Ḥasan and then at the people, and then he said, 'Verily this son of mine is a *sayyid* (chief or master), and Allāh will make peace between two great groups of Muslims through him.' What he (صلّى الله عليه وسلّم) said, took place. Allāh reconciled between the people of ash-Shām (The Levant) and ʿIrāq (Mesopotamia) through him, after tremendous wars and frightening battles. And His (تعالى) saying:

فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ

but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allāh

meaning, until the rebellious group refers to the commands of Allāh and His Messenger (صلّى الله عليْه وسلّم) for judgement and they listen to and obey the truth. There is a *ḥadīth* in the Saḥīḥ in which Anas states that the Messenger of Allāh (صلّى الله عليْه وسلّم) said, 'Help your brother, whether he is an oppressors or he is oppressed.' I asked, 'O Allāh's Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor?' He (صلّى الله عليْه وسلّم) said, 'By preventing him from oppressing others, this is how you help him in this case'." - End

And He (تعالى) said:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

Verily, those who divide their religion and break up into factions (all kinds of religious sects), you (O Muḥammad ﷺ) have no concern in them in the least. Their affair is only with Allāh, Who then will tell them what they used to do. [Surat al-Anʿām 159]

Ibn Kathīr (رحمه الله) said, "It is apparent that this verse refers to all those who defy the religion of Allāh, or revert from it. Allāh sent His Messenger (صلّى الله عليْه وسلّم) with guidance and the religion of truth so that He makes it victorious and dominant above all religions. His law is one and does not contain any contradiction or irreconcilability. Therefore, those who dispute in the religion,

وَكَانُوا شِيَعًا

and break up into factions

meaning, sects, just like those who follow the various sects, desires and misguidance - then Allāh has freed His Messenger (صلّى الله عليْه وسلّم) from what they are upon." - End

And He (تعالى) said:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ{٣٠} مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ{٣١} مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ{٣٢}

> ***So set you (O Muḥammad ﷺ) your face towards the religion of pure Islamic Monotheism ḥanīfan (worship none but Allāh Alone) Allāh's fitrah (i.e. Allāh's Islamic Monotheism), with which He has created mankind. No change let there be in khalq-illāh (i.e. the Religion of Allāh Islamic Monotheism), that is the straight religion, but most of men know not.{30} (Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform aṣ-Ṣalah and be not of al-Mushrikūn (the disbelievers in the Oneness of Allāh, polytheists, idolaters, etc.).{31} Of those who split up their religion (i.e. who left the true Islāmic Monotheism), and became sects, [i.e. they invented new things in the religion (bidʿah), and followed their vain desires], each sect rejoicing in that which is with it.{32}*** [Sūrat ar-Rūm 30 - 32]

Ibn Kathīr (رحمه الله) said, "The followers of the religions before us had differences of opinions and split into false sects, each group claiming to be following the truth. This ummah too has split into sects, all of which are misguided apart from one, which is *Ahl as-Sunnah wal-Jamāʿah*, those who adhere to the Book of Allāh and the *sunnah* of the Messenger of Allāh (صلّى الله عليْه وسلّم) and what was followed by the first generations, the companions, their followers, and the *imāms* of the Muslims of earlier and later times." - End

And when corruption between interrelations is from the causes of splitting, differing and failure, and consequently overpowering of the enemy, and their victory over the Muslims, Allāh (تعالى) warned against disputing, He (سبحانه) said:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

> ***And obey Allāh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allāh is with those who are aṣ-Ṣabirīn (the patient ones, etc.).*** [Sūrat al-Anfāl 46]

And it is reported in the authentic *ḥadīth* from Abū ad-Dardāʾ, he said, the Messenger of Allāh (صلّى الله عليْه وسلّم) said, "Shall I not inform you of a degree better than prayer, fasting and charity?" They said, "Of Course!" He said, "To reconcile between people, as it (discord) wears away (unity)." [reported by al-Bukhārī in 'al-Adab al Mufrad' no. 391 and Aḥmad in his 'Musnad' no. 27508, Abū Dāwūd in his 'Sunan' no. 4921 and at-Tirmidhī in his 'Jāmeʿ' no. 2509]

And āl-Albānī (رحمه الله) authenticated the *ḥadīth* in 'Ṣaḥīḥ al-Adab al-Mufrad' Chapter: Reconciliation between people no. 391/302 and in 'Ṣaḥīḥ Jāmeʿ aṣ-Ṣaghīr wa Ziyādatih' Vol. 1, Pg. 506, no. 2595]

And on the authority of az-Zubayr bin al-ʿAwwām (رضـــي الله عـــنه), that the Messenger of Allāh (صـلّى الله عـليْه وسـلّم) said, “There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the ‘shaver’ (destroyer). I do not say that it shaves hair; rather it shaves (destroys) religious commitment. By the One in Whose Hand is the soul of Muḥammad, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not inform you of something that will help you to achieve that? Spread (the greeting of) *salām* amongst yourselves.” [Reported by Aḥmad in his ‘Musnad’ no. 1430, at-Tirmidhī in his ‘Sunan’ no. 2510 and al-Bukhārī in ‘al-Adab al Mufrad’ no. 260]

al-Albānī (رحمه الله) in ‘Ṣaḥīḥ ar-Targhīb wat-Tarhīb’ Vol. 3, Pg 44. said: *ḥasan li-ghayrihī*

Therefore, it is upon all *Salafīs* to bear these verses and *aḥādīth* in their mind, and that they should abandon the differences between them, for verily differing is evil.

I ask Allāh to preserve everyone upon the Book and the *Sunnah*, and to hold onto it with the molars (tightly).

Written by Rabīʿ bin Hādī
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Translated by Zubayr ʿAbbāsī

TN: Translation of the Qurʿānic verses is that of Khan/Hilālī, and that of tafsīr and aḥādīth is by Dārussalām, except al-Adab al-Mufrad’ is by UK Islamic Academy, all slightly adapted.